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more in accordance with common sense to recognize—as Butler does—that the calm desire for my ‘good on the whole’ is authoritative, and therefore carries with it implicitly a rational dictate to aim at this end” (p. 169). Idealism, on the other hand, connects ‘ought’ with ‘This is what is wanted.’

Miss Wodehouse shows clearly how a vague want may pass into an apparent imperative. “I notice that I want some things more permanently than others, some only as means; some I seem always to want at bottom; some other people agree with me in wanting. I gradually form the conception of something that remains good for me whatever I may seem to want at the moment, and again of something that is good for others as well as for myself. The limits become vague, and I easily pass into thinking (1) of something which essentially is good *whatever* I want, temporarily or permanently and at top or at bottom, (2) of something which is good *for* nobody in particular, good in itself” (p. 171). Idealism thus should base its doctrine on personal desire and satisfaction, while intuitionism should do without any such individual basis.

The author brings out a further point. There may be a want or need for a thing not a part of our individual experience, *e. g.*, any event to take place after death. Here such need may be said to be fulfilled, without being satisfied. We may then have ‘fulfillment without satisfaction.’ From this point of view approval may be defined as ‘the recognition or perception or feeling that a thing fulfills my need, or if actual, would fulfill it’ (p. 174). ‘Ought’ may be defined as a demand, as meaning ‘This would fulfill a need’ (p. 175).

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JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. March, 1907. *Sur l'imagination affective* (pp. 225–255): F. PILLON.—Starting from Ribot's establishment of the fundamental character of the affective life, the author sets out to show the presence of affective imagination in many psychic phenomena where its action is not usually noted. There is a brief historical and critical sketch which includes a criticism of James's theory of the emotions as taking an inseparable associate for the essence of the thing. Ribot's theory is applied to animal psychology, to ethics and to pedagogy. *Le mouvement logique* (pp. 256–288): A. LALANDE.—The author distinguishes six different types of logical theory: (1) logistic, (2) *a posteriori* or scientific analysis, (3) metaphysical, (4) genetic (*i. e.*, reformed evolutionism), (5) Aristotelian, (6) Kantian. Logical writings of R. P. Nugon, A. Wolf, A. T. Shearman, A. Pastore, B. Croce and G. Vailati are reviewed critically. The most interesting are Pastore's attempt to construct mechanical models of logical theorems and Croce's rejection of symbolic logic. The latter is an interesting mingling of a pragmatic doctrine of science and intellectual dogmatism in philosophy. *De l'esprit*

magique à l'esprit scientifique (Ier article) (pp. 289-305): J. SAGERET. - Through the study of the difference between the scientific mind and that of magic-working peoples, the author hopes to contribute to the solution of the problem, what is science. The history of magic shows that both savage magic and that of more highly developed peoples agree in the use of the two axioms, the part is equivalent to the whole and like acts on like. *Analyses et comptes rendus.* Pillon, *L'année philosophique, 1905*: JULES DELVAILLE. Petrucci, *Origine polyphylétique, homotypie et non-comparabilité directe des sociétés animales*: S. JANKELEVITCH. Houzé, *L'aryen et l'anthroposociologie*: S. JANKELEVITCH. Adikes, *Kant contra Haeckel*: Baumann, *Kant und Haeckel*: S. JANKELEVITCH. Binet, *Les révélations de l'écriture d'après un contrôle scientifique*: DE FURSAC. Kostyleff, *Les substituts de l'âme dans la philosophie moderne*: FR. P. Pillsbury, *L'attention* J. P. NAYRAC. Wodon, *Sur quelques erreurs de méthode dans l'étude de l'homme primitif*: S. JANKELEVITCH. Severac, *La secte russe des Hommes de Dieu*: H. DELACROIX. Dubray, *The Theory of Psychical Dispositions*: RIBOT. *Revue des périodiques étrangers.*

Brentano, Franz. *Untersuchungen zur Sinnespsychologie.* Leipzig: Verlag von Duncker & Humblot. 1907. Pp. vii + 161. 4.20 M.

Chamberlain, Charles J. *Methods in Plant Histology.* Chicago and New York: The University of Chicago Press. 1907. Pp. 272. \$2.25 net.

Evellin, F. *La raison pure et les antinomies: Essai critique sur la philosophie kantienne.* Paris: Felix Alcan. 1907. Pp. iv + 316. 5 fr.

Fournière, Eugène. *L'association et l'état.* Paris: Felix Alcan. 1907. Pp. 260.

Punnett, R. C. *Mendelism.* London: Macmillan & Co. 1907. Pp. vii + 84. 2s.

Sumner, William Graham. *Folkways: A Study of the Sociological Importance of Usages, Manners, Customs, Mores and Morals.* Boston: Ginn & Co. 1907. Pp. iv + 692.

NOTES AND NEWS

THOSE who are interested in the history of culture will not wish to overlook the 'Plea for the Study of the History of Medicine and Natural Science,' by Berthold Laufer, in *Science* for June 7; the paper was read before the American Anthropological Association, at the meeting of the American Association for the Advancement of Science, December 31, 1906. From it the following extracts are selected: "The main trend of the last century was naturalistic and economic to a marked degree; so much so, that the new methods discovered in natural science, and the vast progress resulting therefrom, seemed to foreshadow an entirely unpre-